eated in Mr. Bancroft's book.

In the first eleven chapters the author traces the course of events which led to the definite organization of an independent government in he broad territory between the Rio Grande and what was then the American frontier. He shows that even if the desire of our Southern States to obtain an extension of the slaveholding area on the west had not been active. the separation of Texas from Mexico was rendered inevitable by the character of its population. Even the Spanish-American element was exceptionably turbulent and lawless, owing to the fact that Texas, from the outset of the Mexican uprising against Spain, had been the favorite asylum of republican refugees Naturally, such men would not brook on the part of their own countrymen any approach to the centralized despotism, against which, when organized and controlled by Spanlards, they had rebelled. From a date, moreover, the impulse toward self-government was strengthened from another quarter. No sooner had the purchase of the Louisiana territory been effected than disputes about the Mexican boundary began, and an invasion of Texas by Spanish-American refugees and the American settlers made common cause against the oppression of the Mexican authorities, but in the end dissensions broke out between these factors of the composite population, and compelled the American inhabitants to choose between annexation to the United States, a protectorate, and resubjection to Mexico. Of course the selection of the former expedient was vigorously urged by the political leaders of our Southern States. But if Lamar had remained President instead of being superseded by Houston, annexation might not have taken place. What was the condition of Texas at the date

of its admission to the Union (1846), after some ten years of self-government? The first census which was taken in the following year showed a white population of 100,000 souls. The Mexican element at this time only comprised about 4.000. According to Mr. Bancroft the proportion of murderers and fugitives from justice in the Texan community of that date has been very much exaggerated. From such undesirable denizens Texas suffered no more than other frontier States. Crimes of violence were not more frequent, while theft and robbery were more rare. The habits of the people with regard to food and household equipments were of the simplest, and a large fraction of the settlers were illiterate. It is said, nevertheless, to be a fact that, during the last years of Texan independence, graduates from half the colleges of the United States could be found in the Lone Star republic. From a financial point of view Texas gained by annexation. She had no longer to support an army and navy, or bear the expense of a diplomatic corps and a postal service. Her agricultural productions increased, and by 1845 the exports nearly equalled the Imports. The certainty, too, of immunity from Mexican inroads encouraged emigration.

On the other hand, a marked deterioration took place during the civil war, and toward the close of that contest the social condition of Texas was lamentable. Decisive evidence on this point is furnished by a message of Gov. Murrah sent to the Legislature in 1864. "In some sections," said the Governor, " society is almost disorganized; the voice of the law is hushed, and its authority is seldem asserted. Murder, robbery, theft, outrages of every kind against property, against human life, against everything sacred to a civilized people, are frequent and general. Whole communities are under a reign of terror; the rule of the mob. of the bandit, of unbridled passions, rides over the solemn ordinances of government. No even a warrant is issued for a criminal; no effort is made by the sworn officers of the law or by the community to bring him to justice." At the same epoch the industrial situation of Texas was less unfavorable than might be supposed. The year 1863 was marked by an unprecedented production of cotton and corn. The planters, however, reaped but little profit from these expanded crops, being compelled by the Confederate authorities to sell one-half of their cotton for State bonds bearing 7 per cent. interest. The cost, moreover, of trans-porting cotton to the Rio Grande from any considerable distance in the interior was computed at one-half the value of the product.

Let us now look at the surprising advance made by Texas since the end of the civil war and of the reconstruction period. The details found set forth in chapters 20 and 21 of this volume. It is estimated that the total population of Texas, which in 1860 was 604,000, did not in 1888 fall far short of 3.000,000. Since 1874, when the White League" was started, the war of races has ceased, and the rough remedy of homicide-lynch law-has been less commonly re sorted to. As regards the punishment of crime. the code of laws framed under the State Con vention of 1876 is as rigorous as that preacribed in any other civilized country, and are assured by Mr. Bancroft that these Draconian statutes are enforced with an unvarying strictness not observable in any other State of the Union. The author admits, however, that the people have not wholly conquered their traditional inclination to take the law into their own hands, and that summary justice is still occasionally inflicted on criminals

With respect to the dwellings of the people there has been an impressive change. Log huts have given place to comfortable frame buildings on well-fenced farms; the villas of rich planters adorn the open country, while in the cities and towns spacious public buildings and handsome private houses have been erected. Of the State Capitol at Austin Mr. Ban eroft says that when completed it will rival in dimensions and magnificence any other edifice of the kind in the United States with the exception of the national Capitol at Washing-Significant also of a higher civilization are the provisions made for public educatio In the school year 1883-84 the number of white scholars was about 150,000, while that of colored scholars exceeded 50,000. In the previous year the principal of the perpetual school fund amounted to \$4.185,000 in cash and bonds, the quantity of land appropriated to the same purpose being more than 37,000,000 acres. Yes with these resources the expenditure in 1884 was not wholly covered, a part of the salaries paid to teachers coming from private sources. In September, 1883, the State University was opened at Austin, and two years later the number of students had reached 206, of whom nearly a fourth were women. The State Agricultural and Mechanical College, founded in 1676 (near Bryan, Brazos county), had, by June. 1878, 250 students. As regards the religious opinions of the Texas population, the census of

1880 returned 157,000 Methodists, 125,000 Baptists, 13.000 Presbyterians, and 150,000 Catholics. Especially remarkable has been the growth of the newspaper press. The first dally newspaper issued in Texas appeared in 1840; according to the census of 1880, 280 newspapers

were published in the State. The cotton crop of Texas exceeds in value all other agricultural productions, Indian corn excluded. The total output in 1882 was 674.-000,000 pounds, valued at nearly \$60,000,000, and it is to be observed that the yield of cot ton per acre is greater in Texas than in any other State. The number of bushels of Indian corn produced in 1882 exceeded 63,090,000. Of oats, the next cereal in point of importance. more than 9,000,000 bushels were harvested in above-mentioned year. Wheat, which only of late years has been cultivated on a considerable scale, was in 1882 produced to the extent of about 4,000,000 bushels. The number of persons engaged in agricultural occupations was, according to the last census, 859,000, and has since of course greatly increased. The same census credited Texas with 4.894,000 head of cattle, a number which by 1885 had been augmented to 9,000,000.

In 1884 there were in Texas more than 8,000,-000 sheep and nearly 1,100,000 horses. With respect to the mineral resources of the State. It is already certain that Texas possesses large deposits of iron, copper, and salt. It is, on the other hand, to be expected that manufacturing industries should be as yet but slightly deve oped. We should name one more proof of progress, namely, the rapid extension of railway communication. In 1885 more than 7,000 miles of railroad had been completed within the otate. M. W. H.

Common-sense Talk About Eating. Under the barbarous title of Dinnerology Messrs. Belford, Clarke & Co. have published a singularly interesting and useful record of experiments in eating. The author of this little volume is manifestly a practised writer, who would be able to treat attractively almost any subject with which he was conversant, and there is no doubt that he possesses an unusua amount of gastronomical knowledge. The series of experiments which have supplied the material for this essay were undertaken for the following reasons: The author and his wife discovered that they were spending \$35 a week for the nourishment of their small household (which, in addition to themselves, comprised two female servants), and that while obtaining from this expenditure very little enjoyment, they were both suffering more or less from dyspepsia. They determined to try a vegetarian diet, and persisted in it for exactly year. They found it possible to so perfectly imitate most articles of animal food as to completely deceive the majority of their guests. Their soups, for example, bore the most seductive names in monico's menu, yet nobody detected their innocence of flesh. We are assured that lentil, or pea flour, with barley, potatoes, herbs, a bit of toast, burnt onion, burnt sugar, and sauce. will delude the very elect, if impressively christened. Their fish course would include salmon steaks, cod rissoles, and oysters. A basis of cunningly flavored pudding stuff served for the substance, and sauces were relied upon to produce the deceptive flavor. Joints, of course, were out of the question, but in lieu of these the vegetarians were able to exhibit an array of mock goose, mock chicken, and mock pigeon pie; mock beefsteak pudding, accompanied by cauliflowers soused with cheese sauce; a po tate omelette disguised in a garment of brown jelly, and finally a haricot of chestnuts. Des sert, of course, was easy to supply without going out-ide the limits of the vegetable kingdom. Apropos of cooking appliances, the author mentions that lard never entered his larder, the substitutes being olive oil and butter. The latter article, of course, would not be tolerated by a rigorous vegetarian : but, like milk, cheese, and eggs, it was included in

This diet was, as we have said, faithfully adhered to for just one year. Then it was discarded, partly because the master and mistress of the household had begun to experience an irrepressible longing for the flesh pots of Egypt, and partly because prolonged abstisence from animal food had given rise to symp toms of rebellion in the kitchen department. So it was decided to recur to a mixed menu, including animal as well as vegetable food but to limit the expenditure to 60 cents per head per day. For this sum it proved possible o provide four adequate meals. It is instructive to note the details of their daily bill of fare. For breakfast they would ring the changes on mushes and porridges, with milk, tea, coffee, or cocoa, bread and butter, a little toasted bacon, and a little dry or fresh fruit. Such a breakfast was kept easily within a ten-cent limit for each person. The dinners, eaten not far from nidday, included a substantial soup, fish, a little meat or game, a light pudding, with cheese and fruit, and a glass of beer or milk. Twentyfive cents per head generally covered each dinner's cost. A 5 o'clock tea, comprising (in addition to the tea, of course) breads, plain cake, tams, sardines, or potted game, rarely involved an expenditure of more than ten o twelve cents per head, and often came nearer six cents. Supper, eaten at 9 o'clock, was the favorite repast. At this meal the household would partake of soup, or sometimes a dainty rissole, or sausages, or fish, with a baked po tato for the first course; then would follow simple pudding with blanc-mange and stewed fruit or jam; the meal ended with a piece of excellent cheese served with crisp, pulled bread, and celery or lettuce when in season. A glass of beer, or perhaps a jorum of mild oddy, would round off the supper at an average cost of fitteen cents for each person eckoning the outlay per head for the four meals above estimated, we get a total of sixty

the author's bill of fare.

ents per head per day. Another feature of this little book worth re-

meals above estimated, we get a total of sixty conts per head per day.

Another feature of this little book worth reproducing is the bill of fare of a Christmas dinner, served by the author to six persons at a cost of \$1.20. The dinner began with ovaters on the half shell, followed by lentil some boiled cod with oyster sauce, old English frumenty, and grapes served in successive course. There was also an ample supply of potatoes, bread, cheese, and condiments, together with beer and cigarettes. As we are told that the table was set out with choice sliver, costly griages, and it que chins, and rare flowers, we can believe that the dinner, chean and simple as it was, may have presented a pleasing appearance to the ers. We hear, without incredulity, that the author's little dinners, costing \$1.20 apiecs, became famous.

In one of his later chapters the author reminds us of the fact, too often overlooked, that the great feat in the cooking of meat and ills is to conserve the juices without haredoing the fibre. The housewife rarely, if ever, turns out a grill equal to the hotel cook. He has a specially constructed fireplace with a red coke fire, a minimum of flame and is a maximum of heat. His steak comes off the grill swollen in the middle, full of its own rich juices, whereas the domestic orroduct is oftener thinner in the middle, full of its own rich juices, whereas the domestic orroduct is oftener thinner in the middle, full of its own rich juices, whereas the domestic orroduct is oftener thinner in the middle, full of its own rich juices, whereas the domestic orroduct is oftener thinner in the middle, full of its own rich juices, whereas the domestic orroduct is oftener thinner in the middle, full of its own rich juices, whereas the domestic orroduct is oftener thinner in the middle, full of its own rich juices, whereas the domestic orroduct is oftener thinner in the middle, full of its own rich juices, whereas the domestic orduct is oftener thinner in the middle than at the edge, and is shrunked and the streng

obtained aid to digestion is the common extract of malt. Mary Stuart and the Casket Letters.

Was Mary, Queen of Scots, accessory to the murder of her husband, Darnley? There has been a vehement dispute upon this point for upward of three hundred years, yet the controversy still seems endless. The negative side of the question has of late been vigorously maintained by Mr. Skelton in his life of "Mairland of Lethington," and now the affirmative finds a no less zealous and skilful advocate in Mr. T. F. HENDERSON, the author of an essay entitled The Casket Letters and Mary, Queen of Scots (Edinburgh, Adam and Charles Black). It was on June 20, 1567, four months and ten days after the murder of Darnley (through the explosion of the lonely house at Kirk o' Field), and only six days after the Queen's surrender to the Scottish Lords at Carberry Hill, that a silver casket was said to have been discovered containing certain incriminating letters from the Queen to Bothwell. If those letters, copies of which in Scotch, English, and French are extant (the originals are supposed to have been written in French) must be accepted as genuine, Mary Stuart was one of the vilest women that over lived, and should have been put to death as a murderess long before fate overtook her. These documents, and particularly Letter 2, show that the transfer of the sick man Darnley from Glasgow to Edinburgh was effected through the influence of his wife, who was privy to the homicidal intentions of Bothwell and his fellow conspirators. She goes to Glasgow for the express purpose of playing this infamous part; she sits for hours by the invalid's bedside, pretends to pity him and nurse him, simulates a revival of conjugal affection, and promises that if he will accom pany her to Edinburgh she will once more live with him as his wife. Then she sits down and pens the shameful missive known as Letter 2. in which she avows herself a paramour Bothwell, boasts of her cooperation in his design, and reveals her knowledge of the doom awaiting her deluded husband. It was this epistle and the other papers found in the easket upon which the Scottish Lords mainly relied for a justification of their demand that Mary should abdicate in favor of her son. It was copies of the same documents exhibited to Elizabeth, that more than nught else steeled her heart against her kinswoman. Were the casket letters genuine or forged? That is a question of fact to which the de-

fenders and accusers of Mary Stuart return very different answers. It should be noted, however, that the one party has much more a stake than the other. Admit the authenticity of these documents and Mary's champions are forever silenced. On the other hand, discard the casket letters on the score of forgery, and there is still ample ground for suspecting. If not for condemning the Queen of Scots. Her attempt to secure a technical acquittal of Bothwell, whose guilt is undisputed, and her indecent haste in marrying her husband's murderer, afford a strong presumption that she was accessory to Darnley's death after if not before the fact. Some of those, indeed, who are least inclined to admit the genuine ness of the letters, have expressed the firmest conviction of the Queen's complicity in the crime perpetrated at Kirk o' Field. It is therefore not the arraigners, but the friends of Mary Stewart who are most deeply interested in the casket-letters controversy.

As to the internal evidence supplied by the style and structure of Letter 2, opinions naturally vary. Froude averred that "it could have been invented only by a genius equal to that of Shakespeare." Mr. Skelton, on the conrary, thinks that "a rustic wench trying pain fully to write a letter to a sweetheart would have succeeded better," and pronounces the letter "a singular and incoherent numble." Mr. Henderson devotes a chapter to a minute examination of the Scotch and English versions, and arrives at the conclusion that there is nothing in the letter itself inconsistent with he theory that it was actually penned by Mary. The question of genuineness must, however, be determined by external testimony, and this, in the essavist's opinion is furnished by Morton's Declaration, the text of which is now for the first time published. In this document Earl Morton avers under oath that on June 19, 1567, he arrested one George Dal rieisch, a follower of Bothwell's; that late on the following day Dalgleisch, having been sub ected to torture, gave up a locked silver casket which was in his custody; that on the next morning he (Earl Morton) in presence of ten noblemen and gentlemen (whom he names broke open the casket and found "letters from Mary to Bothwell, which were carefully in spected (the Scotch word is sichted) by his companions." Some of these were Cath and others, although Protestants, were then or afterward partisans of the Queen's. If, therefore. Morton's declaration had not been true or if the letters submitted to the Scottish Parliament and to Queen Elizabeth had not been faithful copies of the papers found in the casket, the facts would have been brought out by these eyewitnesses. It has been suggested that Morton might have fabricated the letter pefore they were placed in the casket, but Mr. Henderson deems this hypothesis entirely un-tenable in view of the dates and circum-stances. His final conclusion is that the casket letters are justly attributable to Queen Mary.

## WAFFLE TALK. The New York Peddled Kind and the Hor-

The City Hall Park gamins are not the only people who can now enjoy hot waffles, right from the griddle, without baking them themselves. The waffle man, or a number of waffle men, have recently begun to travel through the up-town residence streets with the regular carts and little oil stoves, making waffles as they go, and selling them to that

sort of people who always have a sudden longing for anything they see peddled through the

POEMS WORTH READING.

The New Jerusalem, From the Boston Globe. Where is the spirit's home, where shine its portals? And has it every at been seen by mortals? Where is that place called liesawn, where the yearning of bruised and bleeding hearts is ever turning? Is there some grand aread is unexplored. Where untold unries for the soul are stored? Or have men soment in vain with straining visit At least to view those wondrous access elysian? Have they explored the realm of earn and sun. 2 et overlonked the simple words of the same Whose teachings are as clear as morning light That rolls away the curtains of the night?

The King-iom is within the souls of men:
There shall he dwell when He shall come again.
Metre shall he dwell when He shall come again.
Within that shrine where dwells the consciousne
Where dwells the power to curse, to love, to bless
There slis the New Jerusa sun snahrined.
The holy place. When from the inner mind
All evit, false, and hare are cast away.
There, in their stead, are born in bright array
The fair beatingdes and love divine.
Whose glow doth from that city's portals shine.

Then know, oh, man; the New Jerusalem.
Whose walls are gold, whose every gate a gem.
Will not appear to thee with outward show;
Yet surely will its walls and temples grow.
Ten thousand fool more fair than mortal hand
Has ever built, or mind has ever planned.
Cpon the evernal hills of low and truth divine,
If thon wilt but remove the evil world of thine.

The Irish Maid's Wedding,

From the Buston Franscript. I go to knit two class together.
Our class and this class unseen of yora.
Our class fears not; but i go, 0, whither?
This day I go from my mother's door.

Thou redbreast singest the old song over.
Though many a time hast thou sing it before;
They never sent thee to some strange new lover;
I sing a new song by my mother's door. I stepped from my little room down by the ladder.
The ladder that never so shook before:

The last snow melts upon bush and bramble: The gold bars shiue on the forest's floor; Shake not, thou leaf; it is I must tremble, Because I go from my mother's door.

From a Spanish sailor adagrer I bought me; I trailed a rosebush our gray bawn o'er: The creed and the letters our old bard taught me; My days were swest by my mother's door. My little white goat that with raised feet huggest
The oak stock, thy horns in the try frore;
Could I wrestle like thee-how the wreaths tho:

I never would move from my mother's door.

O weep no longer, my nurse and mother, My foster a ster, weep not so sore; You cannot come with me, oh, my brother, Alone I go from my mather's door. Farewell my wolf-hound that slew McOwing,
As he caught me, and far through the thickets bore
My helfer Alb in the green vale lowing,
My cygnet rests upon Loma's shore

He has killed ten chiefs, this chief that plights me, His hand is like that of the great Halor; ut I fear his kisa and his beard affrights me, and the great stone dragon above his door. Had I daughters nine, with me they should tarry; They should sing old songs, they should dance at n

They should dance at the quern, no need to marry; O when will this marriage day to o'er? Ha! I buried like Morvin three mates airendy, I might say three hasbands, then why not four ! But my hand is cod and my foot unsteady Because I never was married before!

The Irish Situation in a Nutshell. From the Dubrin Nation. "I know it, I saw it." says T. W. Russell.
"I know it, I saw it." says T. W. Russell.
His eves in a brare and his face in a heat:
"Cassidy of daughter is wearing a busile.
A fringe on her forehead and boots on her feet!
Arrears for three years by her faiher are owing.
The rancal declares that he can i and won't pay,
But 'its east to see how the money is going.
In sight of Miss Cassidy's gorgeous array."

AUBRET TO VERE

"There's a plain proof," says T. W. Russell,
"How tenants can rob and campaigners can chea
Cassidy a daughter is wearing a bustle,
A fringe on her forchead and succes on her feet."

"Cassidy's son, too, though delving in ditches. Has no sort of liking for squalor or dirt. He rather objects to have house in his breeches. And twice in the week he puts on a clean shirt. No wonder his laudiord is fretting and fuming. At seeing such suxuries bought with his rent. Then hearing the impudent swind er presuming. To ask a reduction of thirty per cent!"

"Bebold a plain proof," says T. W. Russell,

How tenants can rob and campaigners can cheat.
Cassidy's daugnier is wearing a busile.
A fringe on her forenead and boots on her feet!" "But 'tis not enough that such folks should be mashers.
One day I peeped in when their table was agread;
And saw a supply of red herring and rashers.
And a smething like dripping to mousten their bread. I grazed, quite amazed at such quintionous sinner.
Thus swelling the list of their Parnellite crimes;
I rushed to the landlord s. I are a good dinner,
And wrote off a letter that might to the Inner."

"England now knowa" says T. W. Russell,
"How tenants can rob and campaigners can cheat:
Since (assidy's daughter is wearing a bustle,
A fringe on her forchead and boots on her feet!" T. D. SULLIVAN, M. P.

Prom Godev's Lady's Book lie clir be the mountain passes, the ruggedest, Unfinching and alone: no steps Too talloome for his wandering feet. And nature, weird, furnishes to his moods Companionship in the solitudes.

He laughs at dangers in his way: the crevices Of the rocks are juil of voices Of the fairles he invokes; No spot to him is voiceless.

As apor to him is voiceless.

Whisperings reach him from the budding flowers,
And nymphedence in the suray of fountains:
Message substantial the suray of fountains:
Message substantial the suray of fountains:
And poems nestle in the remain of the leaves.
The forests dim, in their voiceling of the leaves.
Hold the God-Sen in reverent worship page
For him. And upon the shorts, made
Playing in the waters, by strange faccinations
Reep love's tryst for dim. And the whole
The voice of some goddess speaks to his pulsing soul.

The Minister Hears a Londer Call From the Richmond Telegram. Beloved flock," the parson said, then paused and wiped his eyes; As passon and as people we must sever tender ties; I've a call to go to Blanktown to be their chosen

pastor; A call so loud to disobey, I fear, would grieve the Naster." Replied the spokesman of the flock: "Though loud the call may be. We'll call you louder to remain: an X for every V Those Blanktown people offer you we'll give to keep you here. you here. We trust you'll hear a voice divine, our call's so loud and clear."

With sobbing voice the parson said: "My duty's clear-I'll stay with you, beloved ones; to Heaven's will I So let us sing 'Blest Be the Tie,' and sing it clear and strong:
To leave you when you call so loud would be exceeding wrong!"

Then in his study sat he down, a letter to indite Unto the church at Blanktown. Thus did the parson write:

'I've wrestled o'er your call with prayer; the Lord bids me to stay.

And consecrated to His work, I dare not disobey."

A Love Ballad of the Eric Canal. From Puck.
How slow the summer days go by at old Lock Number One:

One:

She slow canal, the woods and sky, in the bright glare of the sun!

Then, sh! what use to live, to live,

If this through life's my lot,

A human clod, through life to pled,

And then to die forgot.

A lary lounge in the leck house shade, for few boats pass to day:
Then the eyes half closed in a dreamy dose, and the fancies idly stray
To her, the one I love;
And the soft June Precess how
While the bitter strife with work-day life
I seem no more to know.

o I dresmily ite asleep awake, cool though the heat motes quiver.

Happy, though the sound the riffies make seems a moan from the distant river.

Then, oh; if site were all summer time, And sommer time all June.
Would the wandering breeze through the eld
oak trees.
Still bum with the same sweet tune? Hark: the sound of bells, so low, so sweet, though their clear sound sadiy tells
That weary feet, through dust and heat pied on to the sound of the bells.
And oh! I know their sound, their sound;
And mule bells though they be.
Sweetly they ring, for I know they bring
The one I love to me.

low there is the boat itself in sight, I knew it was the neart beats light, all life seems bright, for there deck is Mary;
For her sweet voice I'll hear. I'll hear.
And her sweet face I'll see:
And eyes so bright with a soft leve light
Will lovingly gaze on me:
Will levingly gaze on me:

Foundations, I hardly think the rebin knows, When building in the budding wood, How many years those irres have steed, Or in what soil the maple grows. I don't believe the bee can tell What culture suits the boneyed flower Who says the painted butterfly
The length of summer a solutice knows
Or from what pole the north wind blow
When dancing on the breeze? Not I. And yet, beneath all conscious life, How firm it e laws of nature stand; With what a polse they move, how grand Their sway, and with what secrets rife! And so, an' so, it seems to me The little knowledge we have gained. By whit has pleased and what has pained, Unequal to our tasks must be. Oh, wise is the little child.

Who hoars he father's must or may,
And has no thought but to obey.

Than he, by subtleties begulied. Affort on shoreless seas of doubt.
In mystic being swamped and lost.
Valuey by passion torn and test,
Striving to find his Maker out! Snall throbbing nature rest secure In all her labyrinth of change. And man alone, unlightered, range Towaried and stung, no blessing sure?

What nerves the arm? The trust alone. The frust alone that clears the e.e. four then, that if we live or die. Love, wast as power, protects its cw. Mus. D. H. R. Loopats.

THE FUTURE POPE.

Cardinal Parocchi Likely to be Chosen, ROME, Jul 11 .- Who will be the next Pone, and what will be be like? The question is one whose solution may be imminent, for disquieting rumors concerning the health of the octogenarian Leo XIII. constantly reach the public. It concerns all countries that have

in comparison with the political and social elements at stake. To this problem a clever Italian writer, Raffaello de Cesare, has devoted a volume called The Future Conclave," in which he ably sketches the present constitution of the Sacred College, and discusses the probable future, Though not an admirer of such fairness does he write that the Pope himself has admitted his accuracy. Requested to put an earlier work of Do Cesare's, "The Con-

clave of Leo XIII.." upon the Index, his Holiness at last rentied to the Cardinals. Calm yourselves. Eminences. Cesare has written is the truth." Now what it is, above all, needful to understand is that the position in which Leo XIII. will leave the Papacy at his death, whether as regards the College of Cardinals, above two

thirds of which are of his creation, or as regards the States of Europe and Italy, differs widely from that which existed at the death of Pius IX. Though the temporal power has fallen, a new power has arisen from its ruins. This power shows itself in the participation of the Church in general legislation, not only where religious questions are concerned, but also on political and social matters. Leo XIII. early drew up a programme for Catholies who might belong to the different Legislatures of of man conformed to a pian of proceeding as the world. He exhorted them to support their in man himself. First, the internal senses; respective Governments against the attacks of extreme factions, and suggested measures calculated to reform social legislation. A protectionist, he takes into consideration the rights of the workingman, to whom he recommends calmness and moderation; and he further advises capitalists to concede fair rates of wages, and Governments to abolish or reduce taxes which bear upon working people. In fact, his proposed policy is one of State socialism on a religious basis, an attempt to reconcile conflicting interests without exciting or deceiving the working people with illusory hopes, and without, on the other hand, insisting on rulers. and employers making sweeping reforms. He only asks the latter, in their own interest, to improve wages as their profits increase.

In this stepping out of religious limits the Pope made nimself a political instrument and the clerical vote an important factor in every representative Government of Europe. Now. this departure, regarded as astute by Leo XIII., may prove perilous for the Church, which thus descends from its lofty mission, be comes drawn into parliamentary conflicts, and may often have to submit to humiliating defeats. It is a question of grave moment whether the next Pone will continue in the lines initiated by the present. Will the new Pope, it is asked, continue Leo's policy-a policy in many respects new in Papal anna's, such as the tacit

asked, continue Leo's policy—a policy in many respects new in Papal annaia, such as the tacit recognition of all Governments, no matter whether they be, according to Church ideas, legitimate or no? Will he incline toward Germany or toward France?

In Berlin Leo XIII, is regarded as an ideal Pope and no effort of diplomacy will be spared to obtain a similar successor. French interests, on the other hand, require a different stamp of man, one who will be unfrieedly to Germany, a saint rather than a politician. The French cannot torget that Leo's influence enabled Bismarck to pass the military laws. Now it is probable that France at the future conclave will be inferior to Germany in diplomatic smartness and in her acquaintance with the ecclesiastical world of Rome, but to balance this she has two important advantages—she has sw i rench Cardinals and the right of veto. This right she will certacily use to exclude from the papacy any candidate whom she may suspect of inclining to the German policy of Leo XIII. Germany, on the other hand, with the exception of Cardinal Hohenlohe, has no partisans in the Sacred College on whom she can rely for support. The few Italiac Cardinals nominated by Leo are all Opportunists, and will wait to see which way the wind blows before declaring their policy. If this Austrian Cardinals following out the good understanding between their country and Germany, make a stand against the French current, the spaniards will probably be drawn into the tray, and will join the French in voting for a Pope who will follow a different line from Leo XIII.

Whether either of the three British Cardinals will take part in the inture election is doubtful. Both Newman and Manning are octogenarians, and both infirm. The latter, in Signor be Cesare's opinion, is the only possible candidate for the papacy among the foeign Cardinals, but the election of a foreigner is a contingency needless to contemplate, so absolutely is it out of the question. Cardinal Howard would only take an active part in the conclave i

fying Ireland according to British ideas, It is almost presumption to conjecture what the two American Cardinals will do. If the

fring Ireland ac-ording to British Ideas.
It is almost presumption to conjecture what the two American Cardinals will do. If the conclave prove as short as the two preceding, neither they nor the Archbishop of sydney can arrive in time to take part. It is likely that gratitude to the memory of him who gave them the purple, will induce the Americans to support a political Pope like Lee MILL, while the Archbishop of Sydney, educated at Rome, where he became Protes-or of Hebrew, would more probably be drawn into the French current.

The foreign Cardinals being, so to speak, out of the running, it remains to be seen who among the Italians is eighble. Popular opinion wavers between Cardinal Monaco La Valletta and Cardinal Par-echi, but as time passes the voices in favor of the latter grow more and more significant.

Cardinal Raphael Monaco La Valletta, Bishop of Albano, Secretary to the Inquisition, and archoriest of St. John Lateran, was born in 1827 at Aquila, where his latter was a magistrate. Created Cardinal at 41 years of age, he has always lived in Rome, where he has great influence. He is the best-known Cardinal in Italy, being con-tantly sent to attend consecration festivals in all parts of the country. In politics he has the mert of sincerity. To him revolution is an accidental and mechanical fact and liberalism a seet which might be eradicated without trouble and without violence. He himself is not violent, and abhore excesses. He is turther rersuaded that the changes that have taken place in Italy since 1860 are against the will of God, and that, therefore, God will not bermit them to last. Although unfamiliar with the conditions of molern politics, he has shown great skill in avoiding conflict with the civil authorities notably on the death of Victor Emanuel, when he was Cardinal Vlear. If he should become Pope while keeping up the friendly relations established with the powers by Leo XIII., he would not lean toward Germany; still less would he act as an electionesting agent for Prince Rismarck. He like

many; still less would be act as an electioneering agent for Prince lismarck. He likes France, the only foreign country which he has visited, and he looks to her for the restoration of the temporal power.

Cardinal Lucido Parocchi is, without doubt, the ablest man in the Sacred College. Born at Mantua in 1833, the son of a rich mill owner, he studied in that city and in kiome. Returned to Mantua he taught in the seminary, and distinguished himself by his moderate liberal attitude. The bonediction he gave at the close of a series of conferences in 1858 became famous, and was printed and widely distributed. Invoking the Almighty he prayed Him to bless "our magnanimous king victor Emanuel," his work for Italian regeneration and Italy itself. "that fatherland of saints." The language is such that no contemporary ecclesistic in Italy would be guilty of it. As a speaker Parocchi shines rather by manner than maiter, but he has some of the fire that distinguished the great French orators, such as Bossnet and Lacordaire. With the exception of Padre Agostino da Montefeitro, he has no present rival in the Italian pulpit for oratorical gifts and charm.

How the change was accomplished is not fully known, but the fact remains that the man who blessed the Italian Ring and nation twenty years ago is to-day the representative of the most aggressive policy, the standard bearer of the clerical intransigeants, and on him are centred all the hones of the discontented Italian and foreign Catholics. Was it innate conviction that changed him thus fundamentally, or was it an idea that he might thus nacome more powerful? It was after Sept. 29, 1870, the date of the Italian entry into Rome. From Bishop of Pavia, Parochili was promoted to be Archbishop of Bologna, and at the early age of forty-four he found himself a Cardinal. And he knows better than most men that, if the pre-cut state of things endures, only an intransigeant Pope can issue from Conclave. His personal appearance is not unpreposessing. He is tall, young, and yelgorous. T

all Europe.

Meanwhile his friends industriously spread
the report that almost all the foreign Cardinals
are favorable to him, and it is further whispered by these zealous adherents that Cardinal
Monaco will withdraw his candidature in
Parocchi's favor at the last moment.

LETTERS FROM THE PEOPLE.

Superstitions About Thirteen. TO THE EDITOR OF THE SUN-Sir: Some comments on the last annual report of the Thirteen Club of this city, lead me to present a few facts which I have collected concerning the supposed virulency of the number thirteen in

human affaire I take for granted that no one will dony that Catuolic subjects, and on examination it will be found that the religious problem vanishes there has existed in many minds a superstitious feeling about this number, prevailing in a more or less active degree from the earliest records of humanity; and that its diabolical features have not been, in times past, limited to thirteen persons at table,

Looking into the mysterious faiths of the ancients for the first indications of a cause for the superstitious ideas so generally held respecting some numbers and their signincance, we find that there are in the Indian pantheon, 13 Buddhas. The apex of Indian and Chinese pagodas is crowned with 13 mystical disks. In China there flourished at a very early date a society of the 13. In Japan the Sacred Sword now preserved at the Temple of Atsusa, has 13 objects of mystery forming the hilt. Playing cards consist of four sets of 13 each. The 13th year was the beginning of Christ's temptation

A statement of the ancient system of laws ill be necessary to explain these things clearly. In the earliest records which have been handed down to us. We quickly find that the profoundest efforts of the sages and alchemists were always directed toward the discovery of a system cludidatory of the universe. and their first great step was accomplished when the fact dawned upon their intellects that all natural phenomena within the observation secondly, the external senses; thirdly, the in-tellectual senses.

From this threefold principle, observed in man's development, the ancients attempted to iormulate a complete system comprehending the cultiva universe.

formulate a complete system comprehending the entire universe. The tiree first degrees of order: end, cause and effect; in fact, God Himsell had disposed the particular parts in such relationship as to insure their agreement, and this agreement has been found to consist in a proceeding in pulsations, by multiples to ultimates in every stage of the projecting or life-giving laws. We now know, by recent discoveries in biology, that nature has a plan of recovery not by multiples, but by additions, or accretions from disintegrations extending to infinite strength.

tions from disintegrations extending to infinite attenuation.

This plan of recovery is confirmed by science when it allocates the impolement of remainders, or decretions to produce life by spontaneous generations. As long as spontaneous generation was believed to be possible, the positive philosophies founded on the scientific principle disported their proud heads in the clouds, and the applicant system of souritual laws could not disported their proud heads in the clouds, and the ancient system of spiritual laws could not be completed. Now this is all changed, and science, while unintentionally sustaining spiritual laws, has at the same time proclaimed its own limitations.

In this broad field of accretions of spent matter, science may divide, observe, and measure to its heart's centent; but it can never compass the potentiality of the spirit, nor measure its puisations.

The E-sential Divine Entity being a three-

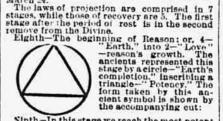
The E-sential Divine Entity being a threefold principle, and all spiritual growth in
agreement therewith, it is equally well known
that things exist in pairs, and that there can
be nothing existing without its echo; the one,
the initiantial, joined to the receptive, completes a kind of marriage.
For instance, suppose we say 1 represents—
"Good; 2—" Love;" 3—" Power;" the triune
laws; the universe; the marriage is of one and
two, resulting in the "Holy Spirit" or power.
The first multiple in the series is 4, the result
of the second law—" Love," multiplied into itself; and being the first remove from the universal we call it substance, or the earth; a
special effort of creation, also under special
conditions of government.
The next number in the first remove is 5, not
a multiple, so we call it a new beginning of life
on earth—Human Divine—an inheritance.

The next number in the first remove is 5, not a multiple, so we call it a new beginning of life on earth—Human Divine—an inheritance.

The next multiple is 6, from 3—"Power," into 2—"Love," which is the earth's completion, including the marriage of 4—"Substance." and 5—"Human Divine." resulting in the creation of man on the earth; 7, not a multiple, signifies physical condition of rest—matter preparing for recovery in reversion.

These are called the projecting laws and are more fully given, with cuts, in The Sus of March 24.

The laws of projection are comprised in 7



cient symbol is shown by the accompanying cut:

Nintb-In this stage we reach the most potent remove after No. 6. The "Divine" principle 3. multiplied into itself, rosults in the Reign of Reason on the Earth. The potency of want in the spirit, inherited, attains ascendency over the earth, and man has the privilege of choice between good and evil. Repween good and evil. Rep-

tween good and evil. Represented by the circle—
"earth's completion," and a square.—"Substance."
Tenth—Here we enter the field of the regeneration of the spirit, ten being a multiple of 5—Divine—Human, and 2—Divine—Love, a true spiritual ascension.
Man is supposed to enter this stage in the spirits' aititudes with knowledge of his powers to attain the life hereafter by the exercise of a rational want expressed in prayer. The Divine object in the division of the spirit in the beginning. spirit in the beginning, and the resultant creation of the world, is now seen to have been to individualize the Good and perpetuate the new life. That which does not adhere to the Good and conform to the

not adhere to the Good and conform to the spiritual law is lost in disintegration and reversion, and goes into a new evolution. Represented by the figure and five-sided circle. Eleventh—Not a multiple of any numbers, represents a material addition deep in the impotent fields of reversion of accretions. The figure is two triangles within a circle. 3—Fotency, and the same again in reversion, shown by the reproduction of the figure herewith:

with:
Twelfth-This stage is the highest multiple
of the system. 4-"Matter." into 8-"Holy Twelfth—This stage is the highest multiple of the system. 4—"Matter," into S—"Holy Spirit," resulting in the ultimate of farthest remove which is spiritual redemption—all of Good in removes completed, Represented by the circle inscribing a square, and a triangle. The reason why this last multiple completes the system is that the next higher figures, 5—Divine riuman, multiplied into 3—the Essential Principle would be the same system over again in further removes.

RECAPITULATION.

RECAPITULATION.

1. God the Father-Good | Marriage. 2 God the Son -Love. 8. God the Spirit-Power.

4. The Earth-Substance | Marriage. 5. Divine Human-Spirit.

6. Earth's Completion-Man. 7. Rest-Retroaction .- Recovery. 8. A new Beginning-Reason. 9. Reason's Ascension. ,

10. Regeneration of the Spirit.

11. Remains.—Sin.—Extinction. 12. Spiritual Redemption.

Thus it will be seen that nature's Divine proceeding from every plane of observation reaches its highest, ultimates in multiples of the projecting laws.

This ancient system of laws, which science has enabled us to complete, is the veritable key to the elucidation of all the cosmic, alchemic, religious and phile sophical mysteries of the world and, furthermore, I wish distinctly to declare that the patency of want in the spirit, inherited directly from the first marriage in the Divine proceeding, has power to dispel the illusory influence of environment, and that it is the only true Philopher's Stone. By the exercise of this power with faith, man may indeed remove mountains and transmute the most precious treasures.

THE PATEFUL THIRTEEN.

In so far as the number twelve completes the system of the ancients, as given above, a few additional proofs of its universal acceptance may here be given. They are the 12 hours of the day, 12 months of the year, 12 signs of the zodiac, 12 Trites of Israel, 12 Disciples of Christ, and so en.

The reason why the number 13 has been thought to be, for nearly six thousand years, the most uniucky of all numbers in its aggregate of malevolent significations, is because it is the first number outside that of the ancient system. Besides, it is a number which cannot be made a multiple of any series of numbers.

nor is it possible to get any good into it by any spiritual proceeding in removes. It is eminently a number devoted to remains and accretions in utter reversion; so much so, that no beneficent principle can be got out of it.

This, in my mind, accounts for the number 13 being always saidled with the most helmon male clonce and ill luck.

His Satanic Majesty, the Old Scratch, is said to nate taken up his abode permakently in the field of accretions covered by the fatchin 13. I believe that the devil and at his row are branded with thirteen; certainly the cliffellow is always represented pictorials as harded with there contains to each hard and fool, and one long caudal ap, endage, unless thirteen veritable hard horn-pointed class so that it would seem not inappropriate that the devil and there were branded with the conditions of the many plans deviced in times past for xxxxxxising imps and devok but the only plan which would seem to irrelies much success is that, where two or three are Thirteen clubs? are gathered tractice in earnest prayer to ward of all suspects or evil, or even the so-called jim-jams.

The faw of the potency of want in the appet, when perverted, finds its ultimate in cull, discussing many detestable situations on our his and man, whenever he enters the vast field of rever-lon from the true spiri had procressing of humanity, finds a villain-us power of malevolence whenever he exercises a determined, devilish want for the bad.

From this power of want in evil yaths spring, undoubtedly, the ideas of Saran and Hades. Verr sincerely, Rupus E. Moonig.

Why the Dogwood Biossom Should be

Considered, TO THE EDITOR OF THE SUS\_Sir: I would suggest as the flower to be adopted as a national emblem the dogwood blossom, and for this reason: When Washington camped on the Blue Ridge Mountains, where camped on the Blue mage now stands, the the famous Washington rock now stands, the the famous Washington od their with degraced the famous Washington rock now plant with the famous washington rock now plant with degwood trees covered with their white blossongs.

As the British were advancing near New Brunswick, they saw the mountain covered with the white trees, and feared to approach an army so large that its tents covered the hills. The dogwood blossom has therefore, I think, an especial claim to be the emblem of this country. Yours, respectfully.

Mrs Mary M. Monse.

The Slave Trade, by One who Has Seen It, To THE EDITOR OF THE SUN-Sire I noticed an article in The Sun this morning entitled The Slave Trade as it Still Is." Having been in Africa and know-

ing something of the slave trade, I would have to say a I shipped on a New Bedford whaler in look and was obliged to desert the ship, with fore where crew, on as count of bad treatment, on the ... the sexteen dyas saw more cristy into the sextentives than lever though condeast. As for ever, without the signtest provocation, wand doesn't all the sextential was taking us from Beinguela to be a sextential was taking us from Beinguela to be a sextential was taking us from Beinguela to be a sextential was taking us from Beinguela to be a sextential was taking us from Beinguela to the sextential was taken and be tree put ashore at the Island of 18 Thoughas and the tree put ashore at the Island of 18 Thoughas and the they but ashore at the Island of 18 Thoughas and the town count meat and dried ish. When we would have any freshment or beans left they would fight like a lot of use to get at it.

I was gial when the ship arrived at the cape to Verda Islands, as I had seen more than I wanted to.

New York, July 17.

WAS IT THE OLDEST THING ALIVED Death of the Famous Dragon Tree that bad Lived Perhaps 10,000 Years,

From the London Globe.

With an entiquity rivalling, probably exceeding that of the pyramids of Egypt, and a row into accuracy inferior, it is remarkated of the colossal dragon, iree of Orotava. This glantic, hoary-headed vogetable veteran died almost, suddenly a few years ago, and may be said, like the december of the remarkation of the colossal dragon, iree of Orotava. This glantic, hoary-headed vogetable veteran died almost, suddenly a few years ago, and may be said, like the december of an extending the pursu. After a balphylood of centuries, decaies of maturity, and a de-adence of ales, it does seem pitable that the departure of this or no comment. In accordance with the new theory that plants feel and nave a hereaster, it may be that the old dragon tree is receiving eisewhere its meed of praise and reward for a both the comment of the curiosity of torotava was nothing of the sort. It was a kind of grantic bloated asparagus, and a near blood relation to the fragin, delication of the fragin, with a fragin of the fragin, delication of the fragin of the frag

terminated by "a crowder heart of lan linear entire leaves of a glaucous grewich leaves emerate the stein by the and on talling off at maturity leave at identity or sear." In old age strings we pear, and one from the old transast been preserved, which is as large as a go cocoanut, being like that trust in such as a literough existing. Though no particular has hitherto been taken in the taunce these surfous frees there are still a sized speciment for visitors to see our oldest exian being probates that all of the cometers at tent 1 is mention; ancient chronical of the son uses. of Tenerific, and "I delify in the foot state that shed there good example at 100 delify in which maybe is even older. There from the trees however, are small and at 100 years when compared with the out vector which until recently, guarded the golden apples in the Garden of the Hesperides.